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VLISSES vpon Aiax.

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Written by *Misodiaboles* to his friend Philaretes.

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Misodiaboles *the worshipfull, to Misacmos* the right worshipfull.

Misacmos, I haue spēt three dayes in idle houres, to examin the months of your meditations on a loathesome *Aiax*, and I finde them so vnsauery, as it is impossible for you to be a sauer by them: your pen hath dropt excrementes, and you cannot wipe them cleane with your wit. Alas, that so long filed, should so filthily be defiled: you haue spent labour without reason, and are seene for a spectacle of follye, to those that cannot see without their spectacles. Because the world laughes, you think it applaudes: but the most part that outwardlye smile,

doe inwardly pitie. A good wit & a groſſe ſubiect, ſo much I allowe you: but if your ambition muſt needs clime, it is more comly in a Courtiers habite, then in a fooles antique. That I ſee your imperfections, I make your ſelfe iudge: that I pittie your errours, my ſparing reproofe maye aſſure you. That I am ambitious as your ſelfe, I proteſt it with diſcretion; yet it greeues me that two good wits ſhould wreſtle for a dunghill. Come come wittie *Miſacmos*, ouerlooke how I haue lookte ouer you. If this Aprill ſhower clenſe you, I will forbeare the tẽpeſt. For as I am German in nature (who hate detractions) ſo can I bee both a *Moloſſian* and *Melitean* dog, as occaſions are offered me. Would *Miſacmos* be famous? why I yeelde him the meanes: hee is a Courtier in regarde, I a Courtier in hope: hee rich in ancient demeaſne, I in good demeſne; he ſprightie and wittie, I diligent and pleaſant: a Ladye bleſt his children, and God and our Lady my Lady mothers ſonnes: he a *Lincolns Inne* man, I belonging to *Lincoln*. If any oddes be, he hath the intereſt in mony, I of reading.

Now ſir, if from the meanes of a priuie, he wil become a publike Gentleman, after this aſſault, let him burie his *Aiax* in a dunghill.

Then

Then perusing his bookes, walking in his sute of *Abrizetta*, eating fat capons and venison, and drinking pute Ipocras, let him make election of his readings, & chuse out a probable Subiect; Haue with him from a fart, to all artes, I refuse no encounter: let vs iest like Gentlemen, argue like schollers, be pleasant without rayling, that good wits may gather treasures from our trauels, and our selues eternitie by well deseruing: If you rise by my fall, I thinke my fall happie to make you rise, and if it be your destinie to sinke in the encountry, though the desert be wholy mine, I giue you the halfe of the glory. If *Aiax* were the froath of your wit, let it dye, as too weake for my forces; and if one Cullis of conceite be left, yet play not the gormand, let the worlde haue parte with you.

Take the choice of the weapon, I offer euerye aduantage: if you will striue in wit, I am merrie without detraction: but if you playe the scolde in steade of a scholler, I protest it will greeue me; for I know the Eccho of mywronges wil make double reporte in your eares: for renuing my disgrace, you maye liue in your dishonours.

Come, let's walke through Vertues Temple, and ſo ſacrifice to Honour: and if *Romains* obſerued that cuſtome, let Chriſtians vſe it. Otherwiſe, both of vs maye ſaye as the Duke of Northumberland did to the Lord Gray, as they rid through Shordich; The people preſſe to ſee vs, but none ſay, God ſpeede vs, *Pauca ſapients.* I leaue you to your ſops and Muſcadine. Proteſting, that if any offence come, it ſhalbe by your ſeeking.

Miſodiaboles.

Misodiaboles *and his* opinion of *Misacmos* and his metamorphosed Aiax, written to his deere and learned friend Maister *Philaretes*.

Hilaretes vpon your intretie and in satisfaction of my promise, I haue perused *Misacmos* and his metamorphosed *Aiax*, and not onely pleasantly ouerlookt it and laught at it my selfe, but also communicated and commended the worke to the censure of many learned and discreete gentlemen; Who (to be plaine with you) after they had read & conceited it, thought it worthy no better vsage then the Brides haue among the *Nasamones* a people of *Africa*, who the first day of their mariage are both vsed, abused, and defiled by all the guests and strangers that accompanye the festiuall. One saide (as *Apollidorus* did of *Chrisippus* workes) that if other mens sentences were taken out of his booke, the rest would be fit for nothing but waste paper. Another that hee had plaide as mad a pranck as the mal-contented fishewife in Bouchet, who vnder pretence to shame o-

Aubanlib. 1. ca. 6. de omni gestu rit. & morib.

Bouchet an 3. Seree.

thers

others that had ſhrowdly ãgred her, turnd vp her naked taile in the market place to ſhewe the dominicall letter B. in her buttocks. An other ſaide that as (according to *Aubanus*) *Æthiopia* was mountainous toward the weſt, ſandy in the midſt, & deſert in the eaſt: So this book was ful of oſtentation & proteſtation in the end, barraine in the middeſt, & dull in the beginning. Another compared it to *Horace* Crowe, deckt with many fethers. An other to the hearbe *Ferula* which is onelie a pleaſant foode for aſſes, but a poyſõ to all other beaſts. There were ſõe that ſaide that *Miſacmos* wit was lighter then *Archeſtratus* body: yet both *Ælian* and *Atheneus* ſay this of him; That being taken by his enemies, & weyed in a ballãce, he and his prophecing ſpirit were lighter thẽ a halfpeny. Al which iudgmẽts as I cõmend them not for true, ſo I condem them not for falſe, but onely leaue them to his defying, & defyning, who woulde haue ſweeten Aiax by his wit & authority. Touching mine own opinion (becauſe you expect it, & the world may throughly knowe it) I wil obſerue *Platoes* law in it, & ſo apply my words to the ſubiect, that I may rather ſeem an apt & modeſt pleaſant in writing truth, thẽ a foul mouth critick in reprouing bitterly, (not beeing yntaught by *Gregorie* diſcreetly to ſpare, & aptly to reprehende offences:) yet wold *Philaretes* ſhold know, (becauſe

Auban lib. 1 cap. 4.

Horace. Mouit cornicula riſum nudata furtiuis coloribus. Plin. Cap. 21 lib. 1.

Mercurial. lib. de decorat. cap. 8.

Gregor. in Ezechiel. lib. 1. Homel. 21. Ecce hõc eſt magiſterium diſciplinæ, vt culpis & diſcrete noue

(becauſe theſe times expect it) that as I wil forbeare κακόζηλον & detraction as a faulte; ſo inaſmuch as the obſcenity of the ſubiect (wil ſuffer me) wil I obſerue εὐτραπελίαν (pleaſant & ſchollerlike vrbanity) which was admitted among the Grecians, & cõmended in *Cicero*: Thus therfore in ſhort, touching this mouldy metamorphoſis: it is an affectatiõ of ſingularity; a fruit of diſcontent; a ſuperfluity of wantõ wit; a madding with reaſõ; a diligence without iudgmẽt a work fit for *Volumnius* the ieſter not, *Miſacmos* the courtier. In form contrary to al rules of ſcience: in matter vndecent, filthy and immodeſt, & touching the autorities, they are ſo weak & ſo wreſted, as no chaſt nor chriſtian eare may in reaſõ endure them; which if I proue not by reaſõ as I profeſs in words, let *Philaretes* diſclaim me for his friend, & *Miſacmos* ſhake hands with me for a fool; this is fair play my maſters whẽ I vſe friẽds with this equality. Touching the form, *Perſeus* ſcar ſits in *Miſacmos* forhead; *Obſtentat obſcuſam eruditionẽ*, he labors to ſhewe much reading & profoũd learnĩg: & beſide that is too formal, which is no leſſe grace in himthẽ it was in the Nun whoto couer her naked top from too friars whom ſhe let into her moneſtary) haſtely diſcouered her tayle, *cum multis aliis quæ nunc preſcribere longum eſt*. Shal I rip vp obſcenity in words as fil-

rit parcere, & pie reſecare.

The authors cenſure of the metamorphoſis of Ajax.

Scal. lib. poet. 3. cap. 98.

X

as filthy as euer *Iuuenall* vſed? ſhall I ſaye that in detracting, and taxing ſinnes, he inſtructeth them? alas no, the worlde ſees it, and as the welchman ſaide of the Comedy before the Queene I laugh, my coſen *Peter* laugh, *Dauie ap Powel* laugh, & the Queen laugh, what a Hyſteron Proteron is heere to ſhewe the laughing of a forſt folly, a dul ieſt, and his idlenes? Well on afore (quoth the proceſſion) holde vp your torches for dropping, we ſhall haue more mirth at our next meeting. Where left I? ? at the ſtoole no let *Miſacmos* ſee to it, it was in the forme; ſo, ſo, now let vs deſcend to the ſubiect: *Subiectum circa quod, ſubauditur Aiax.* Then A I A X is the ſubiect: In good time Sir, but which AIAX praye you? was it that *Aiax Telamonius*, who wonne honour by his courage, and madneſſe by his diſcontent, whoſe minde too great for hys Fortune, made hys paſſion too ſtrong for his reaſon? *Toto erras cœlo*, hee hath no neede to bee ſo mannerlie. Oh I conceiue him, I conceiue him, he abhorres *Æquiuocations*, it is a iakes indeed that he meneth without all ſauing your reuerēce:. Who perſwade him to this Paradox? *Tarltons* authority, & his coſens encouragement.

Suſanbretus.

A byce incident to manie.

Goe to, the firſt di'de a foole for his labor, the next may ſmell of it while he liues,

and

and howſoeuer *Miſacmos* ſturre him in the ſeruice, it will bee but a ſtinking ſturre tho hee ſturre whilſt he ſtifle. I but many haue writ of worſe ſubiect, and whie not hee of this? A good reaſon; learnt he that Concluſion in Cambridge? Faith it ſhall neuer doo him credit, no more then did the Curates Argument, who applyed the authoritye of his horſe agaynſt thoſe that denyed purgatorie.

Fie, fie, who knowes not this, that an euill cuſtome is no inſtance for an other to follow it? and that it is too weake an anſwere in a wanton, to excuſe herſelfe by ſaying, forſooth my miſtreſſe taught it mee? Men are richeſt in infirmitie, and weakeſt in foreſight, apt to entertayne priuie pleaſures, ignorant to reforme them, who therfore limiteth his ſtudies by others induſtries, and rather obſerueth what other men doe, then what hee ought to doe; rowleth *Siſiphus* ſtone to his owne miſerie, and is fooliſhlie diligent to regiſter his owne infirmities.

Alas alas hath the good Gentleman no Freendes to tell hym thys, that it is better to ſuffer a fewe, ſurfitte in their owne ſinnes, then for him to communicate with them in their courſes, cauſes, and ſhame? I wyll talke with hys friende,

and

and mine, (the Chaplain of Lincolns Inne) about this point, and he ſhall informe him.

Now ſir, what is next? The petigree of *Aiax*, preuented with the authoritie of Rabbelais, (a condemned Athieſt by the laſt counſaill of Trent) and ſome courſe fictions (as filthy as Iyllyan of *Braindfords* farres,) wherein (as the vomitte of a corrupt and enuious mind:) *Holinſheds* Chronicle hath a quippe, & *Hale* the old counſailer hath a lye for his labour. Well wel, it were good *Miſacmos* conſidered this of *Plautus*,

Plaut in Bucalud ib. Mercurial lib. de decorat. cap. 8.

Eia Lide leniter qui ſæuiunt ſapiunt magis.

The buſh that lente him a thorne to pricke them, will aford a thouſand to gaul him, except he be as fat as *Nichomachus* of *Smirna*, who coulde not feele a pinne thruſt into his buttockes, or ſtirr nor touch his backe parts, he was ſo groſſe in the belly. To the petegree, the petegree, for ther is the miſtery (the miſery I ſhold ſay, and the fruite of much idlenes:) *Stercutius* or *Saturne* the great grandfather: how prooue you this? he firſt brought vp in *Italy* the dunging & manuring of earth, *Ergo* hee is grandfather to Aiax. I deny the argument. By whom ſhall it be tried? by the old *Tuſcan* huſbandmen at this day & thoſe in *Ro-*

Ila trouue le febue au geſte an.

magna

magna and about *Rome*, who being taught by *Saturn* the trimming of their vines, haue likewise learnd to fatten their mould by burning thē after the time of their vintage: Would not this puzle *Misacmos* inuention *Philaretes* if it were well followed? He is a Lincolnis Inne man, a toward fellow, *Rafe VVilbraine* the pleasaunt witted Barister knowes him, and for his sake *in perpetuam hominis imbecilitatem (memoriam*, I should haue said) I remitte it. On a gods name *Quid nouarum rerum*, what newe matter followeth? Lies worse then *Lucians*, which being affected are more ill fauoured, and howsoeuer hee vnderstand them, hee shall not be able to stand vnder them: *Verba otiosa*, idle wordes, which (if the Apostle faile not) must be soundly answered for; not *spirando ambitionem* in a latine stile, *sed lamentando incuriam*, before a seuere iudge. Sōgs worse then the *Priapies* of *Virgill*, forbiddē by *Plato* in his fourth book of laws, and by the law of the twelue tables cōdemned among the Ethnique Romanes; A song not lesse filthy then that which the Pagans vsed in the primitiue Church, or more prodigious thē that for which *Cirils* kinseman was condemned to hell fire: A song where in words are idle, wanting both *rationem iustæ necessitatis & intentionem piæ vtilitatis* the reason of Iust necessitie, & intention of godly profit. Whats

Omne verbum otiosum quod loquuti fuerint homines, &c.

Tertulian in Apologia Eusebius, Nicephorus li. 1. Ciril. epi. 20. 6. inter epistolas Augustini. Gregorius limitation of

The defence of song.

Whats the hymne? Sutable absurditie to the song; a prepostorous shew of reading, where notwithstanding there appeareth some error, (in diuiding *Ætius* the heretick from *Atheos*,) if auncient & ecclesiasticall histories may bee beleeued. Touching the Etimologies of AIAX, what thinke you of them? Faith they are triuiall, the froath of wittie *Tom VVatsons* iests, I heard them in *Paris* 14. yeares agoe: besides, what balductum play is not full of them? *Nose quasi* no hose, *Capon quasi* cap on, (I woulde *Misacmos* would be couered:) Who liues not could not ad more if he made profession to be idle? *Rumsey*, my Lord of *Pembrokes* Iester is ful of them; if *Misacmos* want coppy, he will instruct him. For his friende *Philostilpnos*, (with whose name hee endeth thys vnsauered induction) I would faine know his godfathers to chide them for his bringing vp: for he hath raised vp a sent (by hys encouragement) far worse then the Popes legate, who brought the last Iubile into France; who fearing the pages, (who by custom bustled about him to deuide his canipe,) and suspecting treasō among them, sodainely laide that you wot of in his britches, enough I warrāt you to feast Aiax for one meale if hee were a hungrye. I am thus pleasāt cōtrary to my custom, to let *Misac-*

mos

mos knowe his owne counterfeite in my glaſſe, vſing therein the cuſtomes of the Spartanes, who (to bring their children in hatred of dronkennes,) cauſed their ſlaues to drinke great ſtore of wine, and in theyr preſence to ſing illiberall, and laſciuious ſongs, and vſe antique and filthy actions, knowing that example as it breedeth incouragement, ſo it yeildeth and inforceth ſhame. Thus much for this *Philaretes*, now deſcend we to the reſt.

Miſodiaboles examination

of *Miſacmos* authorities, and argumentes.

1. *Wherein he findeth ſcriptures abuſed prophanely,*
2. *Learned men approued vniuſtly,*
3. *And obſeruations imployed wickedly.*

Sic tres ſequuntur tria.

NIcke *Beamond* (a witty and pleaſant gallant) being one day inuited to a rich gentlemans table, who tooke delight to heare himſelfe ſpeake, perceiuing many matters begun by him, and no man ſuffered

Aut Tuſſi, aut crepitu, a man may fart by authoritie of Eraſmus.

to anſwer, at laſt (with a knock or a hem to make the thing manerly) he let me a round cracke that was hearde throughout the company, which the hoſt ſtomacking and the reſt merily laughed at, tut tut ſaide he (to the gentleman) you muſte not be angerd, for if you will not heare vs at one ende you ſhall not chuſe but both heare & ſmell vs at the other.

In like ſorte (if not leſſe cleanely) doth *Miſacmos* handle the worlde, who perceiuing ſome his precedent workes eyther by wiſedome obſcured, or reaſon contemned; his *Arioſto* bawdy, condemned by a counſaile: his tranſlation barrain and ſeruile (ſuche as *Horace* diſdaineth) ſeeing the world ſo full of good wittes generally red and applauded, and himſelfe ſo vnworthy as he cannot be hearde; in a mal-contented humour in ſtreede of a wittie treatiſe, hath turnde me out to light his vnſauored *Aiax*; which howſoeuer cloathed like an ape in purple (as hee himſelfe confeſſeth) and perfumed with his ieſtes (which would make a man ſmell though hee were of *Alexanders* complexion) is worſe and more ſtinking then *Beamondes* fart (by three ounces of *Troy* waight) though himſelfe holde the ballance and poiſe them. For which cauſe how happie had he beene,

Horat: lib. de art. poet. Nec verbum verbo curabis reddere fidus. Interpres. marke this Miſacmos.

if in steede of *Cloacina*, he had honoured & sacrificed to *Numaes* goddesse *Tacita*, since in his silence hee had proued wise, wherein his discourse he is condemned for incõsiderate: And in him rightly appeareth the misery of the curious, (and the marke of folly, wherby mẽ were signed after *Adams* fall,) who biting his fingers, beating his braines, loosing his repose, and scantling his repaste, to attaine an opinion of deserte in the worlde; hath condemned himselfe, in sensuring others, gathered a handfull of euil wind, to loose it in a breath of shorte life, beeing sure to leaue nothing eternall after him, but his ambition without measure, his enuy without reason, and his labour without fruite: which that your iudgement may apprehende, as my words do expresse it, consider wisely what I write, whilst I sette down faithfully that which I haue considered.

Plutarch Test in vita Nume.

It is *Gregories* opinion that a good worke muste haue discrete eies: And Scaliger thinks it is the better half of the felicitie in a poeme to haue a good subiect: for who so imploieth his wit to inuent, and his pen to set down, a friuolous matter in good words fareth like yõg childrẽ, that score out their castle in the sand, which are defaced with euery breath of wind. Wit and folly draw-

Grego. in Ezechi. lib. 1. Ho. 7.

ing in a yoake, reaſons chariot is ouerturned; and a curious workeman caruing a knottie timber, ſhall haue toyle without ende, for his election without iudgement: A eroopt ſhoulder is a blemmiſh howſoeuer it be boulſtered, and who paints an old face, ſhall hardely hide the wrinckles.

Such a ſubiect is onely fitte for a vertuous and learned *Miſacmos* as in his owne naked perfection (like *Architas* the muſitions Lute) can ſpeake for his owne maſter. Doth not he want election that in a whole field of corne pickes out one Cockle to labour on? and wantes he not diſcretion, that hauing a whole field of vertue before him, Philoſophies of either kinde, Sciences of great obſeruation, worldely caſualties to increaſe iudgement, alteration and diſpoſition of pollicye (an excellent ſubiect) had rather with *Daphidas* bee helde a rayler, with *Menedemus* a ſeller of trifles, with the fooles of the world a looſer of time, thē with the learned of his coat, an honor of his country? Alas for this man, who taketh glory to boaſt of that filthines which bruit beaſts (by naturall inſtinct) after they haue purged themſelues do couer? What iudgement hath this man that ſtriues to finde a law of reaſon, againſt the law of reuerence? Children diſabled to helpe themſelues, are

Timon de Melined. Ille ſuperciſum tollens & vēdere nugas, &c.

are notwithſtanding taught by theyr nurſes to giue modeſt warning; and thoſe of diſcrete yeares (though neuer ſo vnnurtured) finde many neceſſities of nature to be done, that are not plainely to be talked off. A circumlocution and a bluſh is ſufficient to interpret a filthy neceſſitie, whereas he that taketh pleaſure in ſpeaking that which infirmitie forceth or luſt draweth him to doe, ſhall haue a tongue worſe then his tayle, though the worſe of the tayle be the T, with his complemements: Shall I bee pleaſant a while and trifle like *Miſacmos*, and wax as impudent as he was that ſhewed his taile to the Senate, Conſuls, and Pretors in iudgement? Not, no neyboures not ſo, but as cleanely as wee can (quoth the mayde when ſhe wipte her diſhes with the dogges tayle.) What think you of this ieſt my maiſters? giue your opinion of their cleanlynes. A certaine grocers wife walking through the ſtreetes, (and holding vp her gowne behinde her, becauſe the weather was durtie,) met with a merry companion; who deſirous to laugh and be fatte, ſpur'd her after his mery maner this homely queſtiō; Miſtres ſaid he I pray you ſell mee ſome of your ſpices whileſt you hand is in the boxe. To whom ſhe anſwered; (truſſing vp her gowne more

A ſcurrile ieſt.

higher,) Sir if you haue a monthes minde to them, put your hand into the boxe, and boldely take them. Was not this more seemely for her to answere, then with *Misacmos* flatly to haue tolde all to her vtter discredit? What thinke you of this likwise? Did not the husband talke more seemelie that said an olde ship is alwaies leakie, then if he had said (in *Misacmos* broad language) his wife had be pist the bed? I could tel you more as he hath doe (out of that most learned author the booke of merry tales from whence his best iestes are deriued) but that as the old *Mancipie* of *Brasennose* Colledg in *Oxford* was wont to say; There are more fooles to meete with.

Valerius lib. 9 cap. 11

Lucius Catiline accused by *Marcus Cicero* for raising a flame in the City. I beleeue it said he, and if I cannot extinguish it with water, I will with vrine: Into the like intemperance is *Misacmos* falne, who hauing kindled a fire of folly by publishing his filthy *Aiax*, since he cannot colour it with modestie, will countenaunce it wyth wrested or wicked authorities (wherby religion is soonest ruinate.) But as the Bee looseth his life by imploying his stinge to wounde others, so shall the worlde easily perceiue that the sword whereby he defendeth himselfe shalbe his owne death, and those

thoſe authorities and argumentes (whereby he ſeeketh to intangle others) are the very nets, traps, and toyles to inſnare himſelfe.

To beate out therefore a plaine path, in tracting whereof wee may eaſily diſcouer his tretcherye, conſider a while in *Miſacmos* his reaſon and authorities. Howe approueth hee the praiſing or writing vpon *Aiax*? Mary thus; Men once in 24. howres viſitte him, if they bee in health, *Ergo* the homlines of the name, and praiſe of the ſame may be borne withall, temples to be raiſed, genealogies to be reckoned vp, Etimologies to be ſought, Hymns and Dirges to bee deuiſed, filthy & immodeſt ieſts to be vſed, &c. *Non ſequitur, non ſequitur*, you may be aſhaed of it: *Corrumpunt bonos mores colloquia prauа*, euill wordes corrupt good maners (ſaith both *Paul* and *Menander*,) howe brookes *Miſacmos* that counterbuffe? very eaſelie; The intent of the ſpeaker maketh them bad. Pardon me, pardon me, *Paul* ſaith the word not the intēt. Intent is the corruption of the heart, but wordes the poyſon of the tongue. Goe to, go to, let vs graunt that out of the abounDance of the hart the tong ſpeaketh, & that men forme their bad words according to their depraued thoughts. Now tell me this; Paul. I. ad Criu. cap. 8.

whe-

whether a childe young in yeares, toward in apprehension, dearelie beloued by his parentes, cockered by his mother, learneth his swearing, idle speaking, curssinges and blasphemies, by the euil intent, base mind, or filthy conceite of his father, (perhaps breaking out into such impietie in his choller) or by the wordes spoken, vndoubtedly no waies intended by him to depraue his childe?

In deede that's somewhat more then his hoste tolde him; But let it bee, let it bee, (sayde the mayde when the younge man kist her) wee must haue matters of more weight to worke vppon *Misacmos*. Nowe therefore consider his groundeworke and positions: The vse of homely wordes saith he, is to be borne with in necessarie matters: Howe prooues he that? *Esay* compareth our Iustice *panno menstruatæ*, the scripture vseth, (*Anos aureos*; the *Psalme percussit eos in posteriora*: *Exodus* of *Stignia* or *Prepucē*; *Paul* of *Stercora*. *Saul* wēt into a caue, *vt purgaret ventrē*. Therfore *Misacmos* may write of Aiaxes, because a necessarie matter; write of shyting, because a necessary matter, let him be shite the cāuas that cōcludes so, though he stood to be proctor; For the wordes precedent

dent and afore alleadged, as they be in the ſcriptures, are, (as *Miſacmos* implyeth and confeſſeth,) properly to beate down ſin and ſenſuality, but not rewdly to be inuerted by him in maintenance of his ſcurrilitie and ribaldrie.

For if hee conſider the ſcriptures as he ought, and deeply weigh with the fathers, that the moſt words haue their miſteryes; he ſhal finde this dragging of verbal ſcriptures (vnchriſtianlike into his cauſe) is a very pranke of *Arius*; *Qui verba ſcripturarum ſimplicia ſicut in eis expreſſa reperiuntur, ita diuerterit diabolus aſsimulauit.* Who like the deuill ſinfullye wreſted the ſimple words of the ſcripture, as they are expreſſed in the ſame (if *Euſebius* lye not;) Who euer of all the fathers hath taken on him this cuſtome? Who euer this looſeneſſe of libertie? who euer this lightnes of vanities?

Auguſtine he ſaith, that when any thing is found in the hiſtorye of the ſacred ſcriptures, that ſeemeth abſurde or contrarye to good manners, the hiſtoricall ſence is to be left, and the metaphoricall and mixte is to be imbraced; and the reaſon is, becauſe the ſacred hiſtory containeth nothing which is not true, and conſonant & agreeable with

good

S. Auguſt. lib. 3. de doct. Chriſt. cap. 5. & 1 Iſodore. lib. 1. de ſum. bono cap 3. Nich. de blo. ſer. 38. D

good manners: and another (agreing therein with *Iſodorus*) ſaith *Oportet ſic hiſtoram tenere*, ſo ought we to keepe the hiſtorye, as that we interprete it morally, and vnderſtand it ſpiritually: who therefore dealeth otherwiſe, by the generall conſent of the fathers, may be tearmed a raſh man in applying Scripture in that maner, which peruerteth the nature, order and meaning, of the ſame.

Ah las for *Miſacmos*, (I mean not a laſſe for his bed, but ah las for his folly,) let him leaue his building gay Priuies, and get him good maſters: for it is more neceſſarye to fill the head with true knowledge & Chriſtian learning, then to emptie the bellye of loathſome excrementes. Out vpon this wreſting, it drines all witte out of the harmony. Then pray *Miſacmos* to leaue it, for I ſweare to him hee ſhall neuer get three Biſhoppricks in one yeare, as *Wolſey* did for this doctrine; why this is worſe the Welch in ſtead of Hebrew, in Doctor *Proprium* Sermon.

Nemo contra vnanimem conſenſum patrum ipſam ſcripturam ſacram allegare audeat. (ſaith the counſayle of Trent.) Let no man dare alledge the ſcriptures contrarye to the generall conſent of the Fathers.

Tut

Tut, *Misacmos* cares not for them, they are too precise for his purpose. Let *Gregory* (in his seauenth homelye on *Ezechiell*) say the Scripture in words containeth misteries; Let *Paleologus* vow that the whole body of historicall scripture is a schoole of morall discipline, and hidden doctrine; but he is a dunce. Let *Ierome* talke of *Anagogia*, *Tropologia* and *Allegoria*, which vnited (with history) containe the whole matter of the Bible, Let him saye of *Deutronomie*, that it is *Euangelica legis præfiguratio*; of *Esay* and *Ieremie*, *Quis potest intelligere vel exprimere*? It matters not for the words, *Misacmos* will abuse them, hee will dignifie his *Aiax* by disgracing your scripture. But harke I praye you *Philoretes*, what *Ierome* concludeth; *Hæresis dicitur Græce ab electione eo quod sibi eam eligat disciplinam quam putat esse meliorem. Quicunque igitur scripturam vel scripturæ verba intelligit aliter, quam spiritus sanctus efflagitat a quo scriptura est licet ab Ecclesia non recesserit, tamen Hereticus appellari potest.* Heresie the Greek word (saith he) is so called of election, because hee that is infected therewith, chooseth vnto himselfe that kinde of doctrine, which in his owne opinion hee supposeth to be best.

Pal. de figur. sacræ Bib.

Ierom ad Paul.

Ierome super Gal.

Whosoeuer

Whosoeuer therefore shall otherwise vnderstand either the Scripture, or the words thereof, then the holye Ghost requireth, (from whomie the scripture is deriued) although hee hath not departed from the Church, yet may he be called an heretike. Let *Mifacmor* gather how hee list vpon this, he shall finde the *Puntilio* of his honor blunted, which trust me of set purpose, I handle thus in clowdes, without grating him to the quick, because as *Socrates* did in *Alcibiades*, *Effulgentem & magnum video testimonium eruditionis & egregiæ indolis*, Let him construe this if hee list, least the world should suspect what I meane not.

Now Sir, if we descend to *Cloatina* (first deified or defied by *Tatius*,) what shall we say? but that in his readings hee hath curiously obserued matters of lesse respect, and forgotten things of most *decorum*. For whē *Romulus* and this (draught deifie) the one Captaine of the *Romanes*, the other of the *Sabines*, were ready to wage battell, and by the entreatie of *Herfilia* and other Ladies, the accorde and league of peace was then concluded.

A lawe was made in honour of them, as *Plutarch* witnesseth. *Ne iis præsentibus quicquam obsceni deceritur*; That no filthy

or

or immodeſt ſpeeche ſhould bee vſed in their preſence.

Now ſir, had hee marked and noted this priuiledge, as hee was diligent in obſeruing the other, he had beene more ſparing in his looſe ſpeech, being taught modeſtye by the very Ethniques themſelues.

And ſurely I thinke in my conſcience, it was a cheefe cauſe why *Romulus* lefte *Tatius* death vnreuenged, becauſe hee was ſo ſuperſtitious in deifying a draught houſe.

But perhappes hee hath read all this, and would obſerue none of it. Then may I ſay with *Valerius*, *Quod rectum ſit ſcit, ſed id facere negligit*: Hee knoweth that which is right, but hee neglecteth to doe it: His Embleme and Elegie are pretie, and I haue read far wittier and better pende without the picture of a fellow in a ſquare Cap, ſcummering at a priuy.

And touching his obſeruation of Pictures, what ſhould I ſay in his commendation, but this, He hath prittily obſerued abſurdities.

But ſhould he paye for them as ſoundlye as Captaine *Cheuilles* ſouldier did in *Burbonois*, hee would beware of writing of ſhitten figures, whileſt he liued.

Which

Vires a quatre cheual.

Which is hys next diſcent? Forſooth to Poets, and who marcheth formoſt to fight the battaile for him? *Martial*: Oh ho: I knowe wherefore hee preferreth him ſo much, it is becauſe hee read a Chapter *De Cunilinguis* to him; he is very much beholding I I promiſe you.

But what is this *Martial*? Faith a good wit ill imployed like himſelfe. This is hee, (I ſpeak it in his commendations) that writ Epigrams of *Æthons* farting in the Capitall, of his boyes kiſſe? This is the encourager of letchery, in victor; *Miſacmos* neede not feare to alledge him about *Cacacanit*, that gloried to fill Emperours eares with flattery, baudery and Sodomy, *vaugh ſpurciciem, nugas*. It is pittie that as in Catalogina there is a lawe, that euerye Cuckolde ſhould paye a fine or tribute; So among vs ther is not a ſtatute that ſuch as teach ſuch filthineſſe, ſhould be publiquely puniſhed. I will not examin the Epigrams, for they are too obſcene to be lookt vpon; and who ſo rubbeth ſtinking weeds, ſhall haue filthy fingers. (*Moore*) ingenious, thongh to reſolute, whoſe learning deſerued a better death, and whoſe death was accompanied with heroick conſtancie. (Looke how this Toade ſucketh poyſon from the pleaſant wit)

Lib. 2. Epig. 78. lib. 11. Epig. 11

wit.) But he that found the *Merda*, let him tak it, & he that wresteth *Crepitus* so crookedly, let him vse it for a gale of his good fortune, till it blow him to *Cloacinas* Temple. For Maister *Danies* Epigram, I holde it for prittily impure, yet two bowes and a halfe shorte of the clowte. *Haywood* stucke in: and (by the way for your selfe) a *Young* that will be olde, (saith thus) in behalfe of olde *Young* that except you presentlye put on a habite of more conformity, if some his enemies may promote you, you shall bee the next dogge shalbe sacrifisde in the *Lupercalia*, and therefore prouide your selfe for it; (except you get a better tungue into your head; or a modester pen in your hand) Whether now *Misacmos*? Cannot hee who for pietie is matchlesse, in learning peereleſſe, whose iudgement his freendes admire, and enemies wonder at: cannot a spirite so heauenly, a father so reuerend, a Muse so sacred, escape your censure? stoop and shroud you night bird, when this Sun shineth; hee that cloatheth religion with simplicitye and trueth, clymeth highest by his humilitye, groweth learned in his zeale, & waxeth famous by his diligence, may laugh at you, (whilest like the Wolfe you bark a gainst the Moone) but you cannot bite him.

Come

Come, come, a poore spring fed by the Ocean of his witte: a little sparkle gathered from hir diuine flame; a very worme of witte, a puney of Oxford, shall make you more hatefull then *Battalus* the hungrye fidler, for his presumption.

Discit eum cituis mimini sq: lilibentius illud Quod quis de ridet quam quod probat & veneratur.

Italici Angæi stabulum fædumque cloacam.
A te purgari Romanaq; σκυβαλα tolli.

What sault is heere? Forsooth an vnapt metaphore. O grosse, peeuishe and blinde absurditie! I challenge thee from the French to the Spanish; the Italian to the Latin; the Greeke to the Hebrew. Run me ouer the whole library of bawdrye, thy legends of *Atheisme*, and proue me one metaphore better applyed, and thou shalt be priuie to me in my next necessities.

What fitter metaphore for so corrupt traditions, as our Church at this daye acknowledgeth (the Churche of Rome to yeeld?) which if it be glorious in so sacred and matchlesse a maiden Pirncesse, to exhauste and ouerthrowe; it shall be no indignitie in her to admit the meraphore (especially) since with such decorũ & art e, he hath couched it, as had *Moore*, *Haywood*, and the rest obserued, *Misacmos* might be ashamed to alleadge them. And what is that thinke you? Hee hath vsed *Iuuenals*

modest

modeſt moderation) including that in a Greek garment, which otherwiſe in his own tung would ſeem vncomely. But in this you fare like him I haue read of in an author of yours, who beginning to reade a certayne worke of *Eraſmus* intituled *Morus*, and hauing ſuch a ſhallowe wit as *Muſcamos* hath, caſt away the booke, fearing he ſhould fall into ſome hereſy, becauſe the ſtile was ſo high, I mean not that great ſtile in *Maribone* parke, neere which the two Heroicall and manlye Knights fought their *Duellum*: but *Eraſmus* ſtile which *Muſcamos* hath pretily met with, if he had ſome of his pith and matter.

How proceedeth hee now? forſooth hee heapeth on hiſtorye. To what purpoſe? to proue certaine Emperors murdered priuilye, or at a priuie; or in a lakes, or at a lakes; yet can I tell him this, that the lakes *Heliogabalus* (the laſt of the *Antonini*) was drag'd thorow *per ſcurras*, was *per cloacas* by the ſincks of *Rome*, & through the ſtreets of *Rome*, without all paraqueſtions quoth *Tarlton*, neither hath his knowledge attained all the ſecret of hiſtorie on this ſubiect beſide *Baſtianus*; but that ſome of as ſerious obſeruation are leſte for me: as that *Traian* the laſt of ſo famous memorie, and *Henry* the ſeauenth King of the Romanes, both dyed of the *Diſenteria, a-bas dictus* the laxatiue flux. *Nabuchadonoſer*

likewise gaue *Zedechius* (after hee had made him daunce & play before him a long while) a laxatiue drinke, so that like a beastlye olde fellow; (as ther are many such betwixt York and London) *totus deturpatus fuit*, hee smelt as ill as your AIAX.

According to an olde ballad, and all to besmitten was he, was he.

Thus may *Misacmos* see that other men haue examples of sent, (I would say sence) as well as he, yet wil I subscribe to him the dignitie in all things.

First, I acknowledge him as deepe a Philosopher as *Metrocles*, who could neuer argue without farting. I will set to my hand, that hee is well seene in a Hawkes muting. Lastly, I beseech Master *Dalton* to set vp his name in Lincolnes Inne priuye, and register him there among the durtye writers of his time, in steed of a bastard Cronicle; because in his booke, modestye is as hard to be found as *Adulteries* in *Sparta*; and this done:

O vos de Croidon, o vos de rustico Roidon:
Bibite blackjackos, per gaudio soluite sackos.

Nay, we will haue verses, to which a dog shal not interpret: Here let the people laugh, for here make I my breathing point.

Misodiabolus

Miſſadiabolos Perfume for filthy ſmelles, containing a mad Purge for *Meſacmos* Lunacie of wit.

LIke as a good Souldier in the beginning of a fight, firſt ſendeth out his light armed winges to begin the skirmiſh, and after bringeth on the battaile, wherein conſiſteth the force of his good fortune; ſo *Miſacmos* (hauing diſtaſted vs at firſt with certayne homely fictions and vnciuill Epigrams) now marcheth forth mainly with his *Tatius*, *Tarquine*, *Glandius*, *Veſpatian*, *Traian*, *Priſcus*, and *Hercules*; by whoſe lawes, proclamations, letters, and decrees, he laboureth to approue, how carefully they prouided, and diligently employed both their time and treaſures, for the building with great ſtate, and the ordering without annoyances of vaults, common ſhoares and ſinckes: but without all contradiction priuies. Touching which, as I conſent with him in the three firſte, ſo with the olde dunce (*Iohannes de Portu Hibernico*) *Credo quod haud*, concerning the laſt. For though (beſides *Dollabellas caution*, the office of *triumuirum*, and many of that kinde) I find care & diligent prouiſion made for the common ſhoares: yet in particuler name, I am ſure (except *Miſacmos* himſelfe, be interpreter) his foul breath'd AIAX was neuer prouided for

But I see how it fareth with him as with subtill sophisters, who wanting matter to worke vpon, do cauill vpon words: For what signifieth this *Cloaca*, on which he so much worketh? fetch him *Cooper* (that learned father of famions memorie) his *Thomas Thomasius* (a diligent furtherer of good studies) not with fie, fa, fough, a smelles; but in plaine dealing. What say they of *Cloaca*? a channell, a gutter, a sinke of a towne, *Cloacale fumen*, besides (as *Vlpian* testifieth) there was *Cloacarium*, a certaine fee or scot, paide to these *tres homines*, the surueiors of the common shoares, vnlesse therefore (as in talking of all kindes of grain) we set down Rie: For al millitarie and souldierlike furniture, we nominate a Dagger: so for all sinkes, shoares, and vaults, *Misacmos* vse a priuie, he shal get no more fame for this then *Eroſtratus* for burning *Dianaes* Temple. Wel, Gods blessing on his hart, hee is a toward yong man, and hath great cause to thanke God for his knowledge, (like the olde dunce in Brazen nose colledge in Doctour *Colmers* time) who comming from a schoole among certaine sophisters, from a certaine *Quodlibet*, with a great sigh thanked God that now at last after seauen yeeres studie in the Predicabiles, hee could define *Proprium*. Now fie vpon it, fie vpon it, what is this to AIAX? you trifle, you are fond, mary

Eroſtratus.

that's

that's true. Well, if this please him not, let him ſtay till a ſecond digeſtion, and hee ſhall haue *Aſſets inter mains*, aſſurance to proue how well I mean him. A terme among the Lawyers.

Alas, alas how much I wrong him? beleeue me *Philaretes*, I am ſorry for my negligence; ſhall I forget his ſuccinct collection of hiſtorie, his compendious and apt obſeruations in the Emperours liues? God forbid, nay you ſhall haue right Romain courage in me; praiſe for deſert, though otherwiſe his profeſſed reprouer in follye. What note? what note? Why thus much touching his ſuccinct obſeruations out of the Emperors liues, I ſay (as *Tully* did of *Demoſthenes* oration) I like that beſt which is longeſt. Yet for al this the worlde apprehendeth his indiſcretion; who trapping an aſſe in golden furniture, ſuting a courſe ſubiect in rich ornaments of learning, hath approued his great wit, and little wiſedome.

How more happye had it beene for himſelfe, and more honorable for his profeſſion, to haue obſerued the cuſtome of the *Venetians* and *Germaines*: the firſt of which baniſh baſtards from their counſailes: and the next vouchſafe no degree of learning, to any of them in their moſte famous Vniuerſities.

Now if in example of theſe, if his ſenten-

ces of condigne merite, had beene answered with an apt, appropriate, and fit matter: *nulla publica laudatione indigeret* (as *Valerius* saith of *Romulus*) his praise had beene generall, but in that cleauing to rashnes (the enemy of endeuor, and forsaking discretion, which as *Anthony* the father said *omnia laudabili fine concludit*, endeth all things laudably) hee hath betraied his own fame, to infamie. *Quæ*

Val. lib. 5. cap. 2.

Henry de vrmur. lib. 4. de perfect. institom. cap. 1.

Etiam tum vivit cum esse credas mortuam.

Plaut. in Pref.

Which then suruiues when thou beleeu'st her dead.

Who liueth of any reading (were he content to surfet in his follye) that with *Arretine* could not talke of *Nana*? with an other of a red nose? with *Perieres* of a pie and *Pieux*, I haue seene an oration made in praise of a colledge custard, and very much written in commendation of an asse; who in commending a goose, could not bring in *Plutarch* to proue she was sacrificed to *Iuno*? or in talking of an oxe, could not say it was the stamp the *Athenians* put on their money? say a man were so foolish to make a booke of lowsines, were it not possible for him (that had read history) to bring in *Scilla* lowsie? *Acastus* the sonne of *Pelius* dying lowsie? *Mutius* the lawyer, *Ennius* the fugitiue lowsie? *Arnolphus* the Empe-

ror lowſie? *Phœrecides* and *Caliſthenes* lowſie? or if this ſubiect ſeemed too littie, what ſay you to *Ioubert* and his book of laughter? the cõmon place of farts (hãdled in *Bonebet*) in helping a gentlewoman of the collicke?

Tuſt and I were ſet on a merrye pinne, I could write in praiſe of ſpindle ſhankes, becauſe *Germanicus* had ſuch; and in cõmendatiõ of piſſing, bringing out of *Valerius*, the ſtorie of the *Cretans*, who beſieged by *Metellus*, drunke their own piſſe.

How vaine a vaine is this? Nay, how vaine is *Miſacmos* in his vaine? truſt me the verye feare to heare of this folly, were ſufficient to make the dumb ſonne of *Craſſus* to cry out mainely.

How vndecent is it for a man, in yeeres ſtayed, in birth noble, in fortunes rich, in freends mighty, to be ſo poore onelye in his diſcretion?

Better had it beene and more woorthye *Miſacmos* learning to haue digeſted cuſtom into a volume, & made a treatiſe of obſeruations, wherein as eſpeciall, and with more decorum (then he conceited) he might write how the priuye that *Arrius* dyed on, was hangd vp euer after for a perpetuall monument, til thoſe of his Hereſie (to extinguiſh the indignitie thereof) raiſed & built a ſumptuous houſe in the place.

Niceph cap. 5. lib. 8.

He might gather out of *Sagenius*, how capitall it is amongest the Turkes to dispute on the lawes of *Mahomet*, where amongst vs heere in England it is too common a custome to break ours.

Besides if hee would be pleasant, and set downe Ethniques heresies, what lets him to remember, tha tamong the Turkes, it is an heresie to pisse standing, and heere in England in *Cesars* time, it was a prophane thing to taste a hen, where nowadaies it is good fellowship both to steale, and to roast it.

Valerius lib. 2. cap. 3.

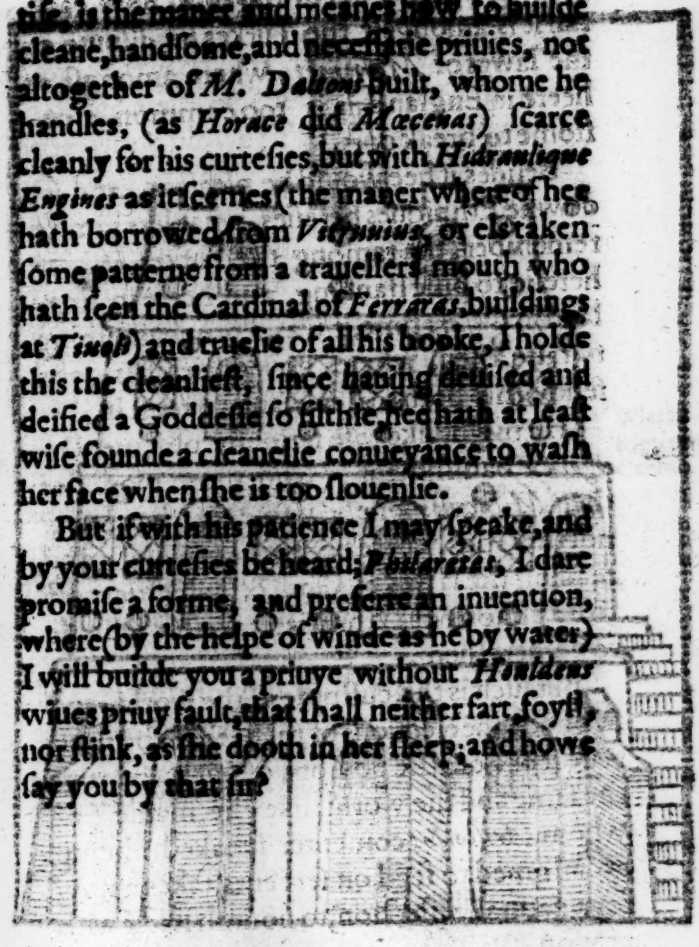
He might likewise seriously obserue *Diagoras* banishment, (who more modester then *Musacmos*) onely wrote that hee knew not the Gods, where he both knowing, and reading the lawes of God, & (which is most to be abhorred) a Christian, taketh a felicitie to peruert them.

But such is the custome of the world, and so blinde the elections of men, that the most part seeke out the poysons of wit to corrupt the same and the world, like the maide (of whom *Aristotles* comenter speaketh) being accustomed to feed on serpents, takes it now for a naturall reflection, to nourish it self with poyson.

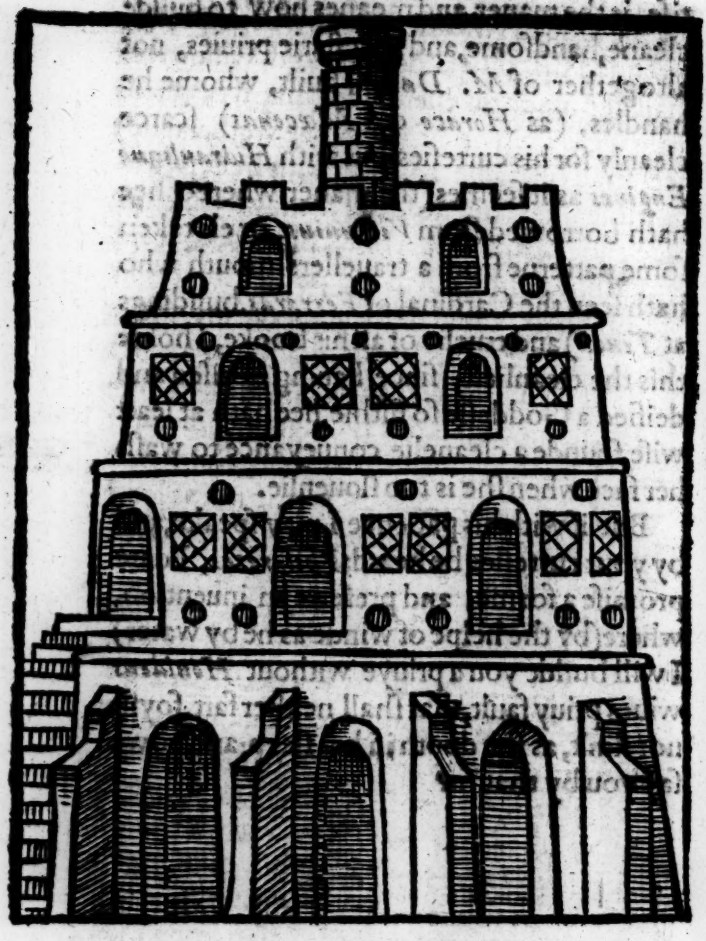
But returne wee to *Musacmos* teshe, I long to heare his conclusion; Forsooth and please you, the last part of his learned treatise,

life, is the maner and meanes how to builde cleane, handsome, and necessarie priuies, not altogether of *M. Dallow* built, whome he handles, (as *Horace* did *Mœcenas*) scarce cleanly for his curtesies, but with *Hidraulique Engines* as it seemes (the maner whereof hee hath borrowed from *Vitruuius*, or els taken some patterne from a trauellers mouth who hath seen the Cardinal of *Ferraras* buildings at *Tiuoli*) and trueslie of all his booke, I holde this the cleanliest, since hauing deified and deified a Goddesse so filthie, hee hath at least wise founde a cleanelie conueyance to wash her face when she is too slouenlie.

But if with his patience I may speake, and by your curtesies be heard; *Philaretus*, I dare promise a forme, and preferre an inuention, where (by the helpe of winde as he by water) I will builde you a priuye without *Houldens* wiues priuy fault, that shall neither fart, foyle, nor stink, as she dooth in her sleep; and howe say you by that sir?



Mary



Mary Sir my Priuie ſhal be a round, (one of the fiue regular bodies in Geometry) built like the tower of Babell, and vppon vaults to, well tarras't after the fyneſt faſhion: nowe

for

for the tunnell I meane to raiſe it in the midſt, prouided that diuers doores and windowes ſhall bee made on euery ſide, that if neuer ſo little winde blowe (if a man bee wetherwiſe) hee ſhall bee able to emptie his belly, without diſeaſing his noſe: *et fiet* ſay I (like the olde ende of a doctours bill) I but howe if no winde blow? mary then the poore milners in Moore fields would be banckrouts for theyr rents, and the witches to the Northwardes ſhall ſell no mery gales to ſailers for their mony. Let me not ieſt it out, it is a very great fault in my Colfabus; but thinkes *Miſacmos* that he can eſcape me? no mary can he not as long as there is a ſcape in my bellye. Nowe what fault a Gods name?

Wieras de præſtigiis demonum Cardan.

Forſooth hee hath prouided no ſeemelye glaſſe windowes for his AIAX, and by that meanes he bringeth thoſe that ſhall haue vſe of it, into a great inconuenience, and that ſhal I ſhewe by an example (& the rather) becauſe *exempla illuſtrant non probant*. A certain gentleman of Englande going to *Bocardo* to doo ſaue reuerence, and hauing his quiuer well furniſhed to offer on *Cloacinas* Alter, after he had read a lecture of vntruſſe, claps me a *Corpus cum cauſa* on the face of *Don* AIAX, who darkning all the houſe with a frowne of hys furie, made the poore Gentleman grone and grimne till he were disburthened.

Nowe

Now sir, the priuy darke and he in the heat of his seruice; behold (holde B I should haue sayde) a maid of his beeing sicke of *Traianes* disease and somwhat laxatiue, not staying the *Qui vens la?* or the word, but hauing her piece ready chargd; lets flie into her maisters lap at both endes, and sette both her winde-myll and water-mil a working. Out (whore quoth the Maister) Alas, fie vppon mee, (quoth the maid) new clothes cries he with a vengeance; away runnes she bare arst without wiping.

By this example it were good *Misacmos* woulde bespeake Masons and Glasiers; least sitting at his A I A X in great meditation on his Elegie, a maide of his should serue a Lattitat on him, and the labell in his bosome. Howe say you? is not this worthy deepe consideration *Philaretes* especiallie in so cleanlie a gentleman as *Misacmos*? What, like you my aduertisement? then haue at it for an other bout: And whats that? Mary it standeth verie much with the iudgment of *Misacmos* to alter this element of water (and if it were possible) and the reason is, least some of *Floras* handmaids (hauing *Lots* wiues sicknes) look backe on that shee let fall in the water: VVhy what of this? marry a dangerous thing: for since *Ea quæ per medium aquæ apparent, grossiora videntur*, such 'thinges as are seene in the water seem greater; it is to be feared, least the

Continuatio. That is as neate as Licon in hys apparell, and as mannerlie as the country wench, (whō the abbot feasted, who instead of requesting leaue to dip her capons rump in the abbots dish, desired hys Lordship that she might thrust her arse into his sauce.

Nota quod hæc nota nihil valet.

poore

poore soule should take a strong imagination, and commit more trust to her belly, then she can digest by her backe parts. Yet another, it must bee ordered (or taken order by *Musæus*) that his AIAX haue a doore with a spring lock, least some gentlewoman going to speak with her maid in priuity, haue as ill fortune as a prettye wench in my country. Woulde you knowe howe it was, and what it was? vnder promise you will shewe (*Musæus* my good friende) howe it happened, Ile instruct you. A certaine noble man of Englande hauing two necessarye delightes that accompanye great fortunes; viz. a faire house to dwell in, and a fool to laugh at: thinking it a decenter thyng in him to chase his iester, then for *Socrates* to play with *Lamproctes*; *Agesilaus*, to ride on a Reede with his sonne; and *Archinas* to playe with his seruants; one day in a merry and pleasant vaine, droue him vp and downe from chamber to chamber, (making him smart with a rod hee carried in his hande) till he forst him into a necessarie place where the close stoole stood, where the poore asse finding a wench at the priuy, and very willing to defend himselfe, because hee was shrowdlye pursued, hee tooke her boldlye in his armes (her clothes about her eares) and bare it single on her buttocks. Now sir, here growes a *Quære*, and a *Caueat*, in this place; the *Question* is, whether

Melia fol. 1. P. el. cap. 5.

whether if the poore VVench had called on *Cloacina* for helpe, her Goddes-ship coulde haue deliuered her the *Caution*, that henceforth both *Misacmos* (and whatsoeuer baylders) prouide them lockes and doores to their AIAX, least some coye dame that feates to walke abroade without a maske, be sodainely scratched and ierkt ouer her face that hath neuer a nose. Is not this gay geere *Philaretes*? haue I not matcht *Misacmos* at his own game? beleeue me, beleeue me, I blush as I write, yet I write to make men blush. For from my soule I protest, and to the world I publish it, that as the compounders of *Methridate* (before the whole bodie of the *Venetian* Senate) shewe their simple poisons to make them knowne; and as the quacksaluers in *Germany* swallow spiders in open assemblies to shew the vertue of their confections; So to let the world know the poyson of lewde language, to bring that in hate which is now swallowed with too secure delight; I haue swallowed those morsels which religion should not digest; and rather opened the caue to discouer a serpent, then to suffer men headlong to post to hell on the backe of vnciuill pleasures.

Ouid. 1. Eleg. Impia sub dulci malle venena latent.

Helleborum frustra cum iã cutis, aegra tumebit,
Poscentes videas, venienti occurrite morbo.
Preuent thy griefe, in desperate estate:
Too many seeke for remedy too late.

Thus

Thus farre *Philaretes* hath thy friendshyp and *Misacmos* errors enforced me: yet thys stile, and one field more, & thou hast brought me home where I would bee: Come, come, tho the high waies are durtie, the fields are delightfull, and a little close of compasse may haue many trees of pleasure.

Me thinkes I see thee wonder what storie I haue to tell thee, & smile to thy selfe like Ican *Cicero*, at the iust reproofe of this *Cotta*: Hark in thine eare, *Misacmos* is a *Satire*, a quipping fellowe: But sirrha, what if with the merrye Lord in *Homer*, I should play the mad fellow, and ayme at his *Vlisses* head & polliticke pate with a neats foote? Doest thou requeste mee to do so? why mine honest friend, I will dispatch it quickly. But how? mary I shal talk to him thorow thy letter, & teach him playnly which I haue obserued out of that French secretarie *Que le trop cuider ronge les os de l'esprit, iusques aux moesles de l'ignorance*: that too much presumption gnaweth the bones of the spirit euen to the marrowe of ignorance: and that when as malice and enuy coupled with presumption and ignoraunce, barke against the modesty of the vertuous, the fire reflecteth to burne those that kindle it, lighting those that are detracted from the ruins of the malicious, till they haue attained both the path and possession of honour.

Du Tranchie Ep. 2. 31.

Beleeue

Beleeue mee (till christened as thou art by thy Greeke Godfather) as to reprehend iustly requireth a due discretion, so to detract iniuriously, in a great man, is a staine of honor; in a learned, a note of irreligion; in all sortes, a plague of nature, rising from the thought of a corrupt, vnbrideled, and sinfull hart.

How much better matter hadst thou to remember, if thou hadst read much? and what a thing oughtest thou sooner forget, if thou regard society? But thou wilt say I haue taxed none but such as deserue it: and yet I tell thee (and therin tax thine indiscretion) that except thou hast corrected priuatly, before thou hast disgraced publiquely, thou art a good *Aristarchus*, but an ill christian. I prithie looke back into the ages, and let my pen help thy memorie; and in the face of other mens fals, reade thine owne infirmities. Whome hath glorie raised so high, that enuy could not aime at? or vertue made so temperate, that misfortune could not torture? Who euer had felicitie to counsail, without weaknes to fall? or his reaso so strong that his passiō could not alter it. Alas *Mosicus*, it is a misery of wit thou art falle in to, wherin the more thou art foulded, & more thou art filed. *Aemilius Paulus* the admired for constācy, yet was he contemned in pouerty. *Alexander* the worlds wonder, though praise worthy for his clemencye, in ouercomming

Nodes virtutis resoluo. The Marshall of S. Andrewes deuice

Darius

Darius: yet hated in his drunken furie, when hee murthered *Clytus*: So that his fortitude, liberallity, magnanimity, & continence, grace him not so muche, but that his vnseasonable banqueting, inordinate excesse, his ambition in suffering the applause of his flatterers, hys iniuries to *Calisthenes*, make him subiecte to detraction. *Alcibiades*, a flutterer & inconstat, but that his magnificence and bounty, redeemed those disgraces: *Agesilaus* a louer of hys citizens, yet supected of *Pedrastria* with *Megabates*: neither was his honor so great in contemning vaine things, as his infamy deserued, in vsing all impiety in obtaining kingdomes.

Crassus couetous in fortune, yet constant in miserie. *Demetrius* constant and liberall, yet pompous, prophane, and lecherous. *Cato* (the censor of men for all his seueritie) had not so strong a shield of his continence, grauity, fortitude, and perseueraunce, but that beeing studious to accuse others, hee was accused himselfe of contempt of Philosophie, hate of Phisitions, praise of himselfe, and inhumanity in his behauiour, nay they wrote this Epigram of him which followeth.

Rufus mordaces solitusque illidere dentes
Omnibus, et glaucus Porcius vt periit;
Ipsa timens saeuam rabiem Proserpina linguae.
Vllum ei apud manes noluit esse locum.

Why preſſe I further, where theſe fewe may ſuffice me? & what may not *Miſacmos* obſerue, if hee deſieſt this conſideratlie? If al theſe in the brightneſſe of their honour had ſome blemiſh & infirmitie, what priueledge hath he far inferiour to the worſt of them? If he be not exempt from error, (as I knowe hee is not) but that either paſſion deuoureth him, ambition ouerhaleth him, intemperance ſeduceth him, and a thouſand other imperfections attaint him: why is he ſo ready to breath out other mens reproches, where the ſachell behinde his backe hath ſinnes enough in it to blaſt him with? hath hee a locke for all mens tongues? a bridle for all mens pens? or impudencye to outface all diſgraces? *Cicero* was more eloquent then hee, but counted a babler; *Demoſthenes* more wiſe then hee, yet knowen for a cowarde; *Socrates* a iuſt man, but accuſed of impietye: *Cities dies mihi deficeret quam oratio*, there were no ende if I ſhould proſecute this.

Non videmus mantice quod intergo eſt,

All life whatſoeuer is but a *Chaos* of infirmities, and who ſo will reprehende, muſt eyther bee a God amongſt men without faulte, or a by-woorde to men for hys foule tongue. Fye vppon me, whether am I growne? *Miſacmos* is pleaſant; why then in a pleaſant and a merrie moode, let vs haue liberty to talke with him.

Nay

Nay firſt let vs ſhake handes as fencers do ere they play their Prifes, for I am ſure to giue the Venie, I feele my fiſt ſo nimble. But what weapons? what weapons? faith with a penne in one hande, and a paper booke in an other: None better; haue at you ſir, I would wiſh you keepe your footing. Why, howe will you vſe me? Faith as the milkmaide of Hackney vſed that moſt wittie and learned Mayſter *Fleetwood* Recorder of London, (and that was ſcarce mannerlie) and how it was (without anye further interogatiues) I ſhall preſentlie tell you.

This honeſt gentleman walking for hys pleaſure from London towards Hackney, by chance (at the very towns ende) heard a bird of Maye ſing, I thinke you call it a Cuckooe. Hereupon looking round about him to ſpy out ſome one to breake his bitter ieſt vppon, he encountred by good hap with this mayd, whome ſodainely and pleaſantly he bourded with this queſtion. Maide quoth hee, who is this that ſinges ſo merrilye, is it the Vicar of Hackney? no forſooth ſayde ſhee, you myſtake your ſelf, it is the recorder of London, (a foul on her for a lying quean how vnmanerly ſhe was?) well hee digeſted the matter like a wiſe gentlemã. Now in like maner muſt I try your patiẽce: was it you that tranſlated *Arioſto*? I mary was it ſir. In faith you had bin better

to haue ſette your legges before it then your armes, for the lines are very gouty and too vntoward to climb Hellicon. What are you angry at this ieſt? for ſhame be patient, you haue vſde a Doctour farre worſe, and therfore look for ill chieuing. But you ſette your armes before it, leaſt after you were dead, citties and countries ſhoulde ſtriue for you as they dyd about *Homer*; Feare not that man, for what betweene *Cloacinas* Temple, the ſtationers paſtbordes, the Grocers and chandlers ſpices, and muſtard-pots, your bookes ſhall bee outworne in your age I warrant you. Onelie if ſome ſuruiue by the mercy of a friendes Lybrary, the after-world ſhall rather pittie your loſt time, then cõmend your diligence. Thats for Mayſter *Daltons* ſake, and I praye you ſo take it.

Iuuenall lib. 3. Sat. 9 O Coridon Coridon ſecretum diuitis vllum eſſe putas?

Nowe for Maiſter *Plat* mine olde and honeſt friend; Why what of him? His life in all mens eies ſo vpright, his birth not to be contemned, hys ſtudie for the commoditie of his Countrie, you haue lewdlie lybed againſt him beeing a Gentleman of your owne ſocietie, and ſo ieſted at hys coales, that you deſerue to be burnt with them for your labour. *Bona verba quæſo*: nay you ſhal not ſo ſcape it: ſhould a man (becauſe the Fiſhmongers boy ſawe you in a goodly gaye veluet cloake and on your foote-cloth, and ieſtinglye ſayde as

you

you past by him thorowe olde Fyshstreete that you sat on your horse like a slouen on a close stoole) that therefore your writing in praise of AIAX, was fore-prophecied? or (to vse *Charles Chesters* iest, because you are faced like *Platina*) would it not anger your harte strings, if a man shoulde saye that you looke like a sturdie Hostler that coulde guird a mare till shee fart againe?

Truelie it were vnseemelie to vse a gentlemā of worth so grosly: now if iniuries to your selfe, disgraces to your owne person, Iybyng at your owne writings so mightily moue you; Imagine that in others, whiche you feele in your selfe, and if you take felicitie to heare well, remember carefullie hereafter to speake well.

But I forget my self, I forget my self; there is a pad in the straw, there is matter in it sayd the Hostler when he felt his horse backe; there are reasons of discontent, which haue moued this desaster twixt master *Plat* and you. I mary be there sir, hee is a seducer, his coales are like the *Alcumists Elixar* muche talkt of, but neuer brought to passe: You deceiue your selfe *Mesacmos*, & I dare sweare it by as much honesty as you can pledge me, that the coales maister *Plat* maketh profession of to deuise, are possible to nature, not contrary to the rules of philosophy, euen nowe this tearme readie to be

Cornelius Agrippa de vanit Sceint.

Pierouant: lib. 1. caprichio medicinal, et alibi.

proued by a demonstration, so that as *Fierouanti* saide to the *Galenists* of Italy and other chimicall fellowes, Maister *Plat* may boldely vrge against you, mine is the effect, dysputt you on the cause. I but your iudgement (saye you) apprehendeth not anye such thing, and for that cause you will iest at a trueth, in that you suspect it a falshoode. Heeres fayre play *Misacmos*, and I offer you the chalenge.

Drawe the quintescence of your wit, capitulate all your readings, make an abstract of your experiments, and set mee downe what argumentes you can against these coales, and you shall see me make you earrie coales, tyll you fall *tout plat* for your labor. For your coniecture of stale and cow-dung, it standes not with reasō, you are mis-informed, and it were good you were reformed, learne a truer *Credo*, and we will sing a kinder *Salut* to you.

If you still braue it till your conceyte bee blunt, I will steele it with reason, and though maister *Plats* maide hath coulted your intelligencer that wold haue wrought the secret of these coales out of her, vnder pretence of a woing daunce (for whiche cause you are waxt so retchie,) Ile vse you more honestlie; and not onelie instruct you like a probable disputer, but with as good pillers as all sciences doe consist on, I meane demonstrations (as sounde matter as *Aristotles Posteriora*.

Cornelius Agrippa de vanit. Scient.

I warrant you) I coulde vſe *Tarltons* ieſt vpon you touching the ſecret of Barley: who (attending one day at a great dinner on Syr *Chriſtopher Hatton* Lorde Chauncellour deceaſed) by chaunce (among other prettie ieſts) gaue him vnaduiſedly the lie: for which, the honorable perſon merily reprouing him, inſteed of ſubmitting himſelfe, he thus wittylie iuſtified: My Lord (ſaid he) is it not a cuſtome when a prince hath ſpoken any thyng note-worthy, to ſay he hath deliuered it maieſticallie? Again when you that are *Monſieurs*, my *Lorts*, *excellenſes*, *Alteſſes*, and ſuche like, ſpeake any thing: Saye not the aſſiſtantes ſtraight waies, he concluded honorably? Nay in euery eſtate, if either noble, right worſhipfull, worſhipful, gentle, common, honeſt, diſhoneſt, poore or rich, ſick or whole, (*& ſic ad infinitum*) ſpeake any thing; dooth not the worlde conclude ſtraight, that they haue ſpoken nobly, right worſhipfully, worſhipfully, gently, commonlye, honeſtly, diſhoneſtlye, poorely, richly, ſickly, wholy? Nought without a lye my Lorde (quoth dicke *Tarlton*) naught without a lie: He that therefore paies it with a frown, or a ſtab, forgetteth himſelf. But thus will not I vſe *Miſaemos*, leaſt hee that ſtandes ſo muche on his pointes, ſhoulde pointe mee out with his Poyniarde; onelye thys will I ſaye (and that modeſtlye too) as

Tully did of *Vocouius*, and his children, and (E) onely deducted.

Phabo haud sinente hic semi nauit libros.

Plutarch in vita Cice, To. 3. fo. 52

Which is as much to saye, as the man had beene happy if his booke had lyen stinking in his study. But heere me thinkes I spie a worse then *Enthimian* miserie falne vpon you, (who abusing the *Corinthians* in iest, was plaugde in earuest) for in discoursing your Monapole, wherin you ãgle for nothing but *Carps* to feed other men with, you not onelie wax too bitter a curser of your betters (a fault worse then *Burdets*, and ir were better it should be expiated with his destiny.) But you priuily girde likewise at patents, (I mean not the father & the sonne both wittie and learned gentlemẽ) who (as I am inspired) are the very *Genii* and good angels in furthering your best studies, but those pattents which beeing priueledges graunted by a prince, fruits of her royall prerogatiue, rewardes of her trustie and honorable seruants, actes for humble subiects to receiue with thankes, not to examine according to their owne shallowe iudgements, pryuate lawes in beeing priuiledges, (as both the Legists and Schoolemen determine,) are not groslye to bee iested at, careleslye to bee disgraced, or fondlye to bee delt with all. Beware of thys good *Misaemos*, I wysh you as a friende; and if heereafter you meane

Your own words A vengeance on them that begge these Monapoles 17. Ed. 4. Stow.

I obseruc not Agesilaus law heere: Difficile est misereri et sapere, but coldely passe that ouer which might be wrought like waxe.

Plutarch.

to

so ieſt publiquely, and force your wit to ſtem the ſtreame of worlds iudgements, vſe *Pericles* cuſtome, who determining to ſpeake any thing publiquely, deſired the immortal Gods that no improuident worde ſhould paſſe his mouth.

Away with this ſerious talk, let vs turkiſh this text into a merrier colour. One turne from Leadenhal corner into Gracious ſtreet, and ſo haue with you to Weſtminſter. Why into Gracious ſtreet? Becauſe of all ſtreets in London you haue thought this the beſt market to make proclamation of cuckoldrye. Now ſir, what *Iohn* of himſelfe, or *Iohn* by conſtraint know you there, that hath inheritance in Cornehill, whom you ſo pritilye intitle to Hornden? Mum budget, not a word. In an inuentory of ſuch houſholde ſtuffe it is ill falling to perticulers, ſuch vniuerſall propoſitions or prepoſitions, require no inſtance. If a gentle wench haue inuited you to a banquet of Turnups, be not too talkatiue, leaſt ſuting your ſelfe in pure raſhe, your loue repent her lying abroade, and you your ſpeaking too broadlye. In handling your common places, ſhut vp your tongue, leaſt being *Plenus rimarum*, (as *Parmeno* ſaid of himſelf) you be narrowlye lookte into. O *Miſacmos*, Teren. Eunucho
ſince all men may may be cuckoldes, *actu vel potentia*, it is dangerous to talke of them, but

If you will needs bite on this morſell, beware to be offenſiue, for to generall termes none but the guilty take exception. Should I play at this weapon, what ſhould let me to hitte home, and yet obſerue the lawes of humanitie? ſhew wit without proffering wrong.

Amalkheas, horn, the horn of plenty, or otherwiſe plenty of horne.

As thus in a pleaſant *Ironie*, to diſſigure a houſeholder in a figure. *The man hath a great charge, and therefore this deere yeere, it is good hauing* Cornucopia *in his houſehold.*

This is a ieſt without gall, and this no leſſe pleaſant then the former. *If it be true that Phiſitions ſay, that the perfume of horne is a ſoueraigne medicine againſt the Peſtilence; how happy ſhall many mens neighbors bee that haue hornes of theyr own to burne and driue the plague out of their Chambers?*

This is a forme I informe you of, becauſe I knowe ſome exceptions taken againſt your other deformed obſeruation: Mend it, mend it, or burne your books as the deſperate *Zanthians* did their City; leaſt from the *Babell* of your pride, men ſay you deriue your babling. Harke what a tale I heard in *Gracious* ſtreete of an vngracious turne, which was return'd vpon a Gentlewoman.

Alias dictus a Bable.

A pleaſant wench of the country (who beſide *Chaucers* ieſt, had a great felicity in ieſting) incountred in a morning with a farmour of her husbands, who came that Michaelmas

day

day to pay his quarters rent (beside a dozen of powtings for my Lanſladie his miſtres) ſeeing him ſcrape his courteſies a farre off, and very loath to come neere and ſalute her, pleaſantlie ſaide thus; Come neere *Thomas*, be not afraide, I neither fling nor bite: The poore fellow (gathering heart of grace on this encouragement,) returned her this anſwere: Bith maſſe miſtres, and you bee ſo gentle, you are the fitter beaſt to bee ridden: heere is *quid pro quo*: a girde for a lybe: beware of mocking plaine fellowes, leaſt after this ſort in playne tearmes they thus mocke you.

Diog. Laertius in vita Menn. premœrore laqueo vitam ſibi extorſit.

Goe to *Menippus* in wit, God keepe you from his fortune. Vſe citizens well. And though you be as familiar with ſome of their wiues, as *Tullies* epiſtles; yet to the husbande reade nothing but his Offices, leaſt they preferre you to an office or officer. I haue to talke with you for the *Markhams* too, my worthy, worſhipful and beloued friends: and therefore prepare me weapons: for I muſte wring you for wronging them. Though their deſert can out-liue your diſgrace, yet ſhal your diſgrace liue by your diſgracing them; gette therefore the gemme Sire to ſeale you a pardon of Courſe, ere my ſeconde Courſe ſhall bee ſo currant, that I will courſe you out of breath: theſe are but eaſie trickes, as wreſtlers vſe before they beginne their vtmoſt.

The

The other shalbe laboured like your own, as ready to moue laughter, as *Naptha* to take fire; which till you meete, make a regester of your best conceits, for I meane to make triall of the vtmost of your learned corage. Enough of this, till the feast of enough follow. They say, Once warned, well amend; thanke me kindely for these curtesies.

What remaineth now; but in few wordes to counsell *Misacmos*: first (if he pretend to iest) in auoiding scurrilitie: next in the modest carriage of his wordes, to become an Athenian, who had a custome to couer and colour obscenities and filthines, with apt and decent names; according as *Solon* taught them. A lubber to cilie. Mother goe cacke, when he is able to trusse himselfe, is vndecent. Remember what your grandmother taught you *Misacmos* and make your books more mannerly. Lastly, in correcting, learn of Plutarch, to doe all thinges in way of commisseration, and not in contempt: for who reproueth in derision, defaulteth in humanitie and iudgement. To be short, in stead of the salte of bitter language, let *Misacmos* learn to seek the salte of wisedome: for as the one is fretting, galling, and a sucker of bloud; so the other (as saith *Gregory*) *Acquiritur per pacem*, is gotten by peace, breedeth peace, nourisheth vertue, instructeth errour, and maketh

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the life sauery, which appeareth in that of the Euangelist *Marke*, *Habetein vobis sal, & pacem habebetis inter vos.* Haue salt among you, and you shal haue peace among you. To conclude with *Musacmos* let me teach him two receits, and so leaue him: First, to auoide euill smels, let him get him a cleane tung, and a sweet breath, for that is pleasing to gentlewomen: let him vse the incense of prai er, to kill the stinking venome of serpents lurking in his heart, let him put lesse wormewood in his incke, and more cõtinence in his thoghts: and if his tung wil not leaue clacking, let him learne to light the candle of charitye before him, as Gardiners are wont to set lampes by lakes sides, to put croking and troublesome frogges to silence. Finally, to purge his lunacie of wit, I neither prescribe him Turbith, Agaric, Sarcocola, nor a dramme of Scammony, according to Dioscorides, neither Rhubarb of Pontus, nor Manus of Calabria; but an ounce of good thought, mixt with a scruple of *Pythagoricum silentium* which shall so purge him of ambition, heale the inflamations of his tung, and exhale the venome of his heart, that when he next meets me, hee shall say, I am the happiest of Phisitions (of whom Bouchet iestingly speaketh in the presence of a bon Drole or Francatripe) that the sunne beholdes their good cures, and the earth co-

Trincouel de vsu med. l. 1, c. 14

Bouchet au 10. Secr.

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uereth their greeuous faults.

Thus kindelye leaue I *Miſacmos* with his cure, which if he requite with choller, let him reſolue himſelfe, that I haue wit and learning enough, to make him as tame as *Craſſus* lamprey. For hauing truth on my ſide, and diligence my freend, I neither feare his grim lookes, nor his Martials pitie. Let him write neuer ſo ſoone, I will become *nouus homo*, a new man (with Cato) riſing from obſcuritye to fame, by his diſgrace; and ſo I leaue him. For thee *Philatretes* and thy friends, I end in hartely commending me: and ſince I am aſſured of your well meaning, you may boldly command my ſeruice. But euen heer in ſhutting vp of my letter, a merry ieſt incounters me, which I muſt needes tell you. *Henry* the 8. in his youth, a Prince of famous memorye, riding a hunting in graſſe time, with certaine of his nobles and familliars, by chance made towardes a Gentlemans Parke of good eſtimation and reckoning, whome he highly fauoured, where (finding the Parke gate lockt, and being very deſirous to enter) hee ſet his horne to his mouth, and merrily winded it to call the Keeper. Sir *Andrew Flamocke* (a valiant and quick witted Gentleman) ſtanding hard behinde him (and that very inſtant troubled with the collick) euen at the very time the King drew his horne from his mouth, lets

Car ie penſeray acquerir plus de louange au ſeruice de la vertu, que ie ne ſeroy pas a la ſuitte de vicy.

Bouchet au 7. Secr.

Plutarch in vita Cat.

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me flie a rouncing F. from his T. The King looking backe, & angerly asking who it was that durſt be ſo beaſtly in his preſence? Sir Andrew (after a lowe congie) made this anſwer: If it pleaſe your Maieſtie, you blew for the Keeper, and I blew for Iohn the Keepers man. Now to allude this *Philaretes*, in this ſort conceit me. For thoſe of thy faction that kindely interpret, curteouſly accept & friendly protect my pleaſures, I commit the Kingly blaſt of incouragement, I meane the matters of weight, worth and diſcretion. For the reſt that captiouſly deſire to prie, careleſly to cõdemne and iniuriouſly detract; I commit the filth, worſſe then Sir Andrew Flamoks fart, to their digeſting. And ſo to Tarltons Teſtament I commend you; A little more drinke, then a little more bread, a little more bread and a few more cloathes; and God be at your ſport

M. Tarlton.

Miſodiaboles.

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